

THE

LATTER-DAY SAINTS' MILLENNIAL STAR.

No. 10.

MARCH, 1845.

VOL. V.

HISTORY OF JOSEPH SMITH.

(Continued from page 134.)

On the 9th, in company with ten elders, I left Independence, landing for Kirtland: We started down the river in sixteen canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at M'Irwin's Bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following

Revelation, given August, 1831.

Behold and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgive sins, and am merciful unto those who confess their sins with humble hearts; but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful shall not perish by the water.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part

until you are chastened for all your sins that you might be one, that you might not perish in wickedness; but now, verily I say, it behoveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And,

as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jun. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold, I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren, nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether

upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp for the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labours, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Caboon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so: Amen.

On the 13th, I met several of the elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually contending for the faith once delivered to the saints, I received the following

Revelation, given August, 1831.

Behold and hearken, O ye elders of my church, saith the Lord your God; even Jesus Christ, your advocate who knoweth the weakness of man and how to succour them who are tempted, and

verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full:—nevertheless ye are blessed, for the testimony which ye have borne

is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it mattereth not unto me, only be faithful and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I the Lord have brought you together that the promise might be fulfilled, that

After this little meeting of the elders, myself and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, were we arrived safe and well on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world. In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land and other matters, and received the following

Revelation given at Kirtland, August, 1831.

Hearken O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you; yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve; who buildeth up at his own will and pleasure; and destroyeth when he please, and is able to cast the soul down to hell.

Behold, I the Lord utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily, I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not

the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promised the faithful, and cannot lie.

I the Lord am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo, I am with the faithful always. Even so: Amen.

by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry he is not well pleased: wherefore unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore, I the Lord am not pleased with those among you, who have sought after signs and wonders of faith, and not for the good of men unto my glory, nevertheless, I gave commandments, and many have turned away and have not kept them. There were among you adulterers and adulteresses, some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare and their folly shall be made manifest and their works shall follow them in the eyes of the people.

And, verily, I say unto you, as I have said before, he that looketh on a woman

to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore, I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the first resurrection.

And now, behold, I the Lord saith unto you, that ye are not justified, because these things are among you, nevertheless, he that endureth in faith and doeth my will, the same shall overcome and shall receive an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount, of which account the fulness ye have not received.

And now, verily, I say unto you, that as I said that I would make known my will unto you, behold, I will make it known unto you, not by way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life,

And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord hold it in mine own hands; nevertheless, I the Lord render unto Caesar the things which are Caesar's:—wherefore I the Lord will, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger: for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your ene-

mies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth; and the wicked shall slay the wicked; and fear shall come upon every man, and the Saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down from heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by. Wherefore, seeing that I the Lord have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth, and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore, let my disciples in Kirtland arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared, in the coming spring, to take his journey up to the land of Zion, with those, that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the monies which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servant, Joseph Smith, jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words the store yet for a little season. Nevertheless, let him impart all the monies which he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily, I say, let him be ordained as an agent unto the disci-

ples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant, Oliver Cowdery. Behold, this is my will, obtain monies, even as I have directed.

He that is faithful and endureth, shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man: wherefore, children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now at hand: and in a time to come, even in the day of the coming of the Son of Man, and until that hour there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

And, now, behold I say unto you, I the Lord am not pleased with my ser-

vant Sidney Rigdon, he exalteth himself in his heart, and received not my counsel, but grieveth the Spirit; wherefore, his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily, I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power: for this is a day of warning and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold, I am Alpha and Omega, even Jesus Christ.—Wherefore, let all men beware how they take my name on their lips: for behold, verily, I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation. Let my servants, Joseph Smith, jun., and Sydney Rigdon, seek them a home, as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory, otherwise a greater condemnation. Amen.

PROCLAMATION.

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS: GREETING.

I, Parley P. Pratt, being duly appointed by the first presidency of the whole church to the special presidency of the churches in the Eastern States; and being about to enter upon my arduous and highly-responsible duties in the same, I deem it expedient to send forth this message or proclamation, explanatory of the duties of my calling; of the relation which I sustain to the church, and of the several duties of the officers and members now under my especial charge.

First of all, I congratulate the church, and offer a tribute of grateful acknowledgments to Almighty God, for the peace, union, and prosperity which now pervades every part of our wide-spread and still increasing society.

The church of the Saints, during the past year, has been called upon to sustain a shock almost without a parallel in the history of man. Murder and martyrdom here been in our midst, depriving us of the society and labours of two of the greatest and best men who ever graced our planet, or the annals of history in any age. The whole church has been clothed in mourning and sackcloth, as it were, from the remote glens of the Rocky Mountains to the Atlantic cities; yea, more! Europe has felt the shock, and tens of thousands of the sons and daughters of monarchs have literally worn the garb of mourning, and shed the tear of grief over the horrid deeds committed in the bosom of a once free and happy country; dark deeds of blood at which, even the red man of the forest has shuddered with horror.

Nor is this cruel martyrdom and grievous loss the only trial the church has had to sustain of late. The mountain waves of persecution have rolled over her with almost unabated fury. Dark clouds of war have gathered thick around her defenceless head, and threatened extermination, and its thunders have sounded dismal in the distance. But still she survives the tempest, and calmly smiles, majestic amid the warring elements, as with increasing confidence and strength she glides o'er the boisterous sea of life.

Nor is an outward foe the only or principle difficulty she has had to encounter. She has been in perils among false brethren, and while bleeding without at every pore, she has been betrayed and wounded in the house of her friends; desertion, apostacy, and traitorism, both at home and abroad, have tried their utmost to accomplish her overthrow and destruction; but she stands! and what is more astounding, she stands in union, in peace, and is increasing in numbers and in faith, and in power and influence with God and man.

In all these things we are constrained to acknowledge the hand of Divine Providence; and do express our thanks to him who has founded, and thus far borne off triumphant, his own kingdom.

The government of the church and kingdom of God, in this and all other ages, is purely a THEOCRACY; that is, a government under the direct control and superintendence of the Almighty.

The legislative, judicial, and executive power is vested in Him. He reveals the laws, and he elects, chooses, or appoints the officers; and holds the right to reprove, to correct, or even to remove them at pleasure. Hence the necessity of a constant intercourse by direct revelation between him and his church. As a precedent for the foregoing facts, we refer to the examples of all ages as recorded in the Scriptures.

This order of government began in Eden.—God appointed Adam to govern the earth, and gave him laws.

It was perpetuated in a regular succession from Adam to Noah; from Noah to Melchisedeck, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, the prophets, John, Jesus, and his apostles. All, and each of which were chosen by the Lord, and not by the people.

It is true, the people have a voice in the government of the kingdom of God, but it is secondary. The power, the laws, and the officers do not originate with the people but with the Lord; the voice is rather a sanction, strength and support to that which God chooses.

But they do not confer the authority in the first place, nor can they take it away; for instance, the people did not elect the twelve apostles of Jesus Christ, nor could they by popular vote deprive them of their apostleship.

As the government of the kingdom anciently existed; so it is now restored.

The people did not choose that great modern apostle and prophet, Joseph Smith, but God chose him in the usual way that he has chosen others before him, viz., by open vision, and by his own voice from the heavens. He it was that called him, and conferred on him the apostleship and priesthood, for the restoration of all things spoken of by the prophets; and for the ushering of the latter-day glory or millennial dispensation.

Again, the people have not chosen the twelve apostles of this last dispensation; but God has chosen them, and conferred on them the apostleship; and this by re-

velation, through his servant Joseph, even as Moses called and made Aaron a priest; or as Jesus called and ordained the other twelve.

For proof of this, we refer to the various publications and records of the church of Latter-day Saints: in which the visions, revelations, experience, priesthood, and calling of their apostles and founders are clearly set forth; and also to the works which follow, and to the spirit which bears record.

Therefore, we receive no authority from the people; neither can the people deprive us of any.

We hold the keys of the ministry and ordinances of salvation in this last kingdom; and if the people choose to be benefitted by them, it is their own blessing: if not, it is their own neglect. They cannot essentially add or diminish any thing to our authority, or to our eternal power and glory. Our God can work and enable us to work, either with or without their means or their aid. And, in either case, the result of our labours will be the restoration of the kingdom and government of God.

Hear it, then, ye people; this is the destiny of the small, the despised church and kingdom of God, as established by him through the instrumentality of our murdered—martyred prophet.—For this he lived and laboured; and for this he died.

This great and good man was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."

Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow.

He proceeded to confer on elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come.

After giving them a very short charge to do all things according to the pattern, he quietly surrendered his liberty and his life into the hands of his blood-thirsty enemies, and all this to save the people for whom he had so long laboured from threatened vengeance.

Thus nobly fell our worthy founder and leader in the very bloom of life; and thus the responsibility of bearing off the kingdom triumphantly now rests upon the Twelve.

He has organized the kingdom of God.—We will extend its dominion.

He has restored the fulness of the Gospel.—We will spread it abroad.

He has laid the foundation of Nauvoo.—We will build it up.

He has laid the foundation of the Temple.—We will bring up the top-stone with shouting.

He has kindled a fire.—We will fan the flame.

He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendour.

He was a "little one," and became a thousand. We are a small one, and will become a strong nation.

In short, he quarried the stone from the mountain; we will cause it to become a great mountain and fill the whole earth.

While the testator lived, the testament was not of full power: all that was done was preparatory. The chaos of materials prepared by him must now be placed in order in the building. The laws revealed by him must now be administered in all their strictness and beauty. The measures commenced by him must now be carried into successful operation.

In order to make ample provisions for the spread of the Gospel, as well as for the more perfect government of the church, the United States and adjoining provinces are to be immediately divided into Presidential districts, over which high priests will be especially appointed to preside. Each district will constitute a yearly conference, and a number of quarterly conferences; all of which will be appointed and controlled by the President of the District under the Direction of the Twelve. To these presidents and to the conferences appointed by them, every elder or other officer of the district will be accountable for his doctrine, labours, and conduct, with the exception of the seventies, who will be amenable to their own presidency.

No officer in one district will hold jurisdiction in another, or be privileged to minister beyond the bounds of the district where he is appointed or where he belongs.

Young men, who wish to extend the field of their labours beyond their own district, can only do so by going to head quarters, being ordained into a quorum of the seventies, and after due qualification, be sent to some other district, under the immediate superintendence of a president of their own quorum, and even then they will be confined to a certain district until removed to another by the proper authority.

These regulations will save the church from imposition, fraud, and false doctrine; endless calls for money to support the moving to and fro of elders, and from ten thousand snares, troubles, difficulties, jarrings, and confusions to which they are now exposed. "Great apostles of the Gentiles," (falsely so called,) "Great lions of Mormonism," "Big Guns," &c. &c., will no longer run from church to church, from city to city, from state to state, contrary to the council of Twelve; teaching false doctrine, professing powers which they do not hold, sealing people to eternal life, which they do not themselves possess, and swindling the saints out of money which ought to be given to the modest, unassuming and faithful labourers who are labouring among them, and who never say much about their necessities, except to God.

We shall proceed to this regulation as fast as possible in the eastern states, and in the mean time—before these regulations are fully established, this part of the vineyard will be under the general superintendence of elders Brown and Benson, who have been sent from the west to aid me in the general presidency and care of the churches, together with such other faithful men as are found among you, who will be named in due time.

No elder or other officer, except the Twelve, and those whom they may appoint for the purpose, has a right to travel from state to state, or from city to city, to call conferences, to regulate branches, to ordain officers, to collect tithings, to raise contributions, or even to visit and idle away their time. And the presiding officer of each branch, and all other members, are hereby instructed and forewarned not to receive such, but rather to support those who are known and faithful among themselves, and such others as are specially appointed and sent unto them.

The fact is, when the order of the kingdom is fully established, the Twelve are the only general officers of the church, whose jurisdiction is UNIVERSAL.

The seventies are so in one sense of the word; that is, they are called, like the Twelve, to be special ministers in all the world; but an individual of the seventies, or a number of individuals of them, under their respective presidents will be limited, even to their proper district, as may be appointed from time to time.

As well might we say, that the governor of New York has authority to preside over and govern the affairs of Missouri, as to say, that an elder or high priest

from Boston or Philadelphia has authority in New York or some other place, out of his social jurisdiction, unless sent by the Twelve for that very purpose.

Therefore, let no conferences hereafter be appointed in these eastern states, except under the direction of some of the Twelve, or such general presiding officers as are or may be hereafter appointed by them. And should we neglect any portion of the country, application may be made to us by a presiding elder or others, and appointments made as far as necessary, and duly attended to by us.

Let not ordinations be administered except at the conferences, and then let the candidate come well recommended by the branch where he resides.

Let none be sent on foreign missions except by the Twelve, nor on any mission out of their immediate locality, except by the general presiding officers at the conferences. Each conference, of course, holding the authority to regulate its own internal affairs, under the direction of the Twelve, or others who preside.

Now, dear brethren, let us be faithful as the salt of the earth, and as the light of the world, and let us endeavour, by kindness, by virtue, by love, by peace, by long suffering and patience, and meekness and diligence, and by the power of God, to bring the children of men to salvation, and to an understanding of those things which belong to their peace. And in so doing the Lord will bless and prosper us, and will bear us off triumphantly. Fear not, little flock; it is your Father's good pleasure to give you the kingdom.—With warmest affection, I remain your faithful shepherd and fellow-labourer in the new Covenant.

PARLEY P. PRATT.

New York, Jan. 1st, 1845.

ADDRESS TO THE SAINTS.

In every age of the world the Saints of God have realized the important truth spoken by our Lord, "that if ye were of the world, the world would love its own, but I have chosen you out of the world, therefore the world hateth you:" again, "he that will live godly in Christ Jesus shall suffer persecution." Since the organization of the church, the Saints have had to endure a continued series of persecution, that has robbed thousands of their all, by driving them from their homes as exiles into the state of Illinois, where Joseph Smith was appointed agent for the purchase of land, where the city of Nauvoo is now built, by a conference of the whole church.

After their arrival in Illinois, accordingly he made the purchase as agent for the church on credit, and in order for him to fulfil his contract, it was necessary for the Saints to purchase lands of him, that there might be a home for them. At this period many who professed to be Saints, and who had money, came to Nauvoo and purchased lands, and commenced to speculate upon it as it increased in value, thereby keeping the fruits of the labours of the servants of God who were abroad preaching without purse or scrip, in order to build up the church by the Saints gathering to Nauvoo to purchase the lands bought by the church through their agent. And thus a large amount of capital that should have been employed for the good of the whole church was in the hands of a few speculators.

Again, about this time vexatious law-suits were instituted against brother Joseph Smith and others, by apostates and other persons, which cost thousands of dollars to carry them through several courts, although they were innocent of the charges, as the records of the courts will to this day testify.

Yet the character of the whole church was at stake: if brother Joseph Smith was guilty of the charges preferred against him, the church was upholding a guilty person, and if not guilty there was no other way to convince the public that he was innocent but by trial at law. He being poor, and only acting agent for the church, the expenses had to be paid from the church funds, that, had it not been for the persecution, might have been appropriated towards the erection of manufactories in Nauvoo, which would have changed the face of things very materially; for instead of having to spend what little funds they were in possession of in the

surrounding country, they would have been able to have produced them amongst themselves; while at the same time employment might have been given to thousands on their arrival there, instead of having to seek it in the surrounding towns, and frequently amongst their enemies, which has led to considerable apostacy. I make these remarks that the people in this land may understand the burden which the poor, yet faithful Saints have had to endure in laying the foundation, and in building up the city of Nauvoo.

As the good of all was considered by Joseph Smith, and those associated with him, those who sought their own interest only, apostatized, and through their influence he and his brother sealed their testimony with their blood. Those characters have left Nauvoo, and the quorum of the twelve having duly considered the situation of the church both in England and America, recommend to the Saints abroad that every lawful means be used to carry into effect the building of the temple, the establishing of manufactories of all kinds in Nauvoo, in order to afford labour to the mechanic on his arrival, and also to enable them to send abroad their manufactures to the surrounding country, and thus bring money and provisions into the city.

But in the mean time, while these things are preparing for the reception of the poor, who are wholly dependent upon their labour for the support of themselves and families, they further recommend to the Saints in Britain, as the work of gathering is imperative, that as they have regularly organized branches of the church in New York, Boston, Philadelphia, Pittsburgh, Salem in Massachusetts, and other large towns in the eastern states, for the Saints to emigrate to those places, instead of going direct by way of New Orleans, so that they may be enabled to procure to themselves means to enable them to go west, when the way is opened before them; and by so doing avoid settling among those who seek to destroy the Saints.

There is another subject upon which I wish to remark, which is this:—I have shipped to New Orleans over an hundred adult passengers from Liverpool, that have not paid me one penny; some have paid their passage in Nauvoo, and many owe all their passage at present. Now I wish the Saints to understand that it would make no difference to me to give them upwards of £400, or their passage, for I have to pay for the ship, food, and fittings, together with about 9s. hospital money, payable at New Orleans, on all over twelve years of age. These things, together with the expenses of an office of £40 per year rent, without about £10 taxes, paper, ink, coals, postage stamps, &c., amounting to at least £20 per year. And to this let me add that I have board and lodgings to pay, my family, in some measure to support, while we have many other demands made upon us by the travelling elders that call upon us, both English and American, as well as clerks to employ, who cannot spend their time without remuneration. I have no other means of raising funds but from the small amount of profits arising from the emigration, which has hitherto been given to the poor who have been sent to Nauvoo. Some might say—but there are profits arising from books, but I would remark, that all the books that we sell belong to different individuals, who take the avails as fast as the books are sold; or if I use it for expenses of the office or otherwise, I must make it good to them when called upon. I have made these remarks that the Saints may know that it is not in my power to assist any one to emigrate, unless they pay their full fare for the future, until we can pay up all arrears in consequence of assisting so many. I should be pleased to assist, were it in my power, but the credit of the church, and the importance of sustaining an emigration for the Saints, forbid it at present; and I hope that no elders will send poor families for us to provide for, or send to America, as they have done heretofore. We have one family on our hands sent in this manner. There seems to be a false impression on the minds of some of the Saints which we wish to correct, that is, that if some of the Saints pay their fare on a ship, and do not go, that I can put some poor one in their stead; I have no right to take the money of the first, and give it to the second. If the first disappoints me, and I make provision for him, I am entitled, according to law, to make him forfeit his passage money; but this I do not, unless perhaps to pay for the fixtures, or let them go in the next ship, as they please.

Now, as it regards emigration to New York, Boston, or Philadelphia, the fares will be higher than to New Orleans, they will average from £3 to £4 per adult, without food, except one pound of bread stuffs per day, berths, fuel, and water; under all circumstances it is necessary to pay a deposit of £1 for each adult passenger on application, that I may secure berths for the parties. The spring season of the year will be best to emigrate to the eastern states; the fares to New Orleans will be as usual, and the best time to leave this country is from the first of January to the first of March.

I have made the foregoing remarks for the benefit of the Saints, that they may know the situation in which I am placed, and shall endeavour to lay before the General Conference an accurate statement of things respecting the office, and the future intentions of the authorities of the church for their well being and prosperity. May the blessings of heaven be upon you all. Amen. REUBEN HEDLOCK.

CONFERENCES.

The Manchester Conference having been called upon to assemble in the capacity of a special conference, for the purpose of transacting such business as was deemed necessary, I had the happy privilege, in company with elders Hedlock and Ward, of meeting them on Sunday, Feb. 16th, at Mr. Heyward's large and commodious room, in Bridge-street, Manchester. The day was exceedingly fine, which caused a vast number of Saints to come in from the various districts until the room was crowded to excess.

The house was called to order at half-past ten o'clock, A.M., there being present one of the Twelve, five high priests, thirty elders, thirty-one priests, twenty-two teachers, and four deacons.

Elder Woodruff was called to the chair, accompanied by his counsellors, elders Hedlock and Ward. Conference opened by singing and prayer.

The president informed the assembly, that the forepart of the day would be devoted to teaching and setting forth principles: the afternoon to business: and the evening to preaching, and then called upon elder Hedlock to address the meeting, and he did so, much to the edification of the Saints. He spoke of the death of the Prophet and Patriarch, and the additional responsibility and care that was now resting upon the presidency of the churches, in the enlargement and advancement of the church and kingdom of God. He spoke of the persecution and the order of the priesthood, and that the object of the Conference was to make some changes in the Manchester Conference for the advancement of the work in that region. He was followed by elder Ward, who spoke of the greatness and magnitude of the work, the purity of the principles, and he exhorted the officers and members to faithfulness. The President closed by bearing his testimony to the work, and gave such teaching and advice as was given by the Spirit of God, all of which was received by the Saints with a hearty Amen.

The Saints again assembled at two o'clock, P.M. Remarks were made by the President and his Counsellors, concerning the importance of the meeting, and the changes they would recommend in the Manchester Conference. It was then moved by elder Charles Miller, "that elder Milton Holmes be appointed presiding elder over the Manchester Conference; it was seconded and carried without a dissenting voice.

Elder M. Holmes then proposed elder Charles Miller, as his counsellor to assist him in the conference; it was also seconded and carried unanimously.

It was then moved, seconded, and carried unanimously, that elder James D. Ross, from Edinburgh, who was present, should be chosen to preside over the Manchester branch; there was not a dissenting voice in any resolution presented to the conference, but peace, union, and love apparently prevailed with every heart. At the close of the afternoon service, we had the privilege of communing, by partaking of the sacrament with that vast body of the Saints who have from the beginning manifested much of a Zion's spirit, and brought forth the fruits of the gospel.

The evening was occupied by elder Hedlock, about one hour, in treating upon those labours and duties which were necessary for the Saints to enter into for their temporal and spiritual salvation, which was listened to with great attention; but he and elder Ward were both called to leave, in the midst of the meeting, in time to take the train for Liverpool, as their duties called them home; but no sooner had they started to leave the room than there was a rush of Saints to take the parting hand with them, that it was with much difficulty they could get out of the house; the silent but hearty shake of the hand on that occasion spoke in language louder than words the sentiments of the heart. When the house came to order the meeting was addressed by the President for a season, and brought to a close; and for one, I must say, it was, indeed, good to be there; the time seemed too short while mingling our joys with such spirits in rejoicing in the principles of eternal truth.

I have every reason to believe that the Manchester Conference, under the superintendence of elder Holmes, assisted by elders Miller, Ross, and the many faithful elders in the various branches, will be much blessed, and bring forth much fruit, to the praise and glory of God.

I also attended the Bradford Quarterly Conference, in Yorkshire, on the 23d February. It was held in the Philadelphia Chapel, North Wing. This is the conference in which, the worthy elder Lorenzo D. Barnes was presiding over when he died; it is now in the hands of our beloved brother Elijah F. Sheets, who, though young, is pursuing the same wise and prudent course that marked the life of elder Barnes.

I was much delighted in my visit to this conference, elder Sheets presided, good order generally prevailed, the chapel was filled through the day and evening with the Saints and citizens. The singers were favoured with a band of music through the conference, which added much interest to the singing. Many Saints were present from Idle and Leeds, and I was made happy in beholding the unity, order and peace that bound the Saints together in the Bradford Conference.

The fore part of the day was taken up in representing the branches of the conference and teaching the principles; in the afternoon the sacrament was administered, four were confirmed, several children blessed, and the ordinances explained to the assembly.

In the evening I addressed a large audience on the origin, progress, and principles of the Church of Jesus Christ of Latter-day Saints, also gave an account of the death of the prophet and patriarch, while the hearts of the Saints were made glad, their countenances beaming with joy: the whole audience listened with the most profound attention, and a good impression seemed to be made upon the people through the whole conference.

I also addressed the people on the Monday evening. I had the impression while there, that good will yet be done in that region. I held one meeting with the Saints in Idle, and visited the grave of elder Barnes, and spent my time while in Idle with elder Cordingly and his family, who had the charge of elder Barnes through his sickness and death; I spared no pains in making all diligent inquiries concerning him during his labours, sickness, and death, in that place. I shall endeavour to communicate in some future number of the *STAR* what information I could obtain upon that subject; I consider it due the Zion Camp, his friends in America, the quorum to which he belongs, and the whole church in whose love he shared, that there should be a stone erected over his grave to say to all his friends that may chance to pass that way, that there sleeps in peace the worthy Lorenzo D. Barnes, the first member of Zion's Camp or gospel messenger from Nauvoo, who has found a grave in a foreign land.

And I here take the liberty to say to all the Saints or friends of elder D. Barnes, throughout this realm, that inasmuch as they would esteem it a favour to donate anything for the purpose of erecting a stone over the grave of elder Lorenzo D. Barnes, that if they will forward it by the presiding elders of their conference, or some other person, to me, at the General Conference, on the 6th of April next, to be held in Manchester, I pledge myself that it shall be appropriated for that use.

WILFORD WOODRUFF.

GENERAL CONFERENCE.

As the time is speedily approaching for the holding of a General Conference, in Manchester, on the 8th of April next, we have deemed it wisdom to lay before you certain propositions for the consideration of the members and officers of the church of Jesus Christ of Latter-day Saints in the British Isles.

We have to request that the following propositions be laid before each branch, if possible, and that the delegates appointed to represent the branches be duly authorized and qualified to state the feelings and abilities of their respective branches with regard to the measures to be discussed.

The first matter which we consider of great importance for your consideration is, that of the proposal of a Joint Stock Company, that by the means thereof the interests and welfare of the kingdom of God may be promoted, by the erecting of manufactories in Nauvoo, and supplying them with machinery, and thus bring to bear, for the good of all, the general resources of the church.

We shall expect the several delegates to be appointed by the voice of the church, and to come prepared, as far as possible, to state what amount of capital in money, machinery, or other goods could be employed in taking shares in the said company, and the nature and extent of the various manufactures in their several districts, as in the event of the proposed measures being adopted; we shall necessarily require agents to be appointed in each district, for the transmission of such goods to us as are fit for exportation.

First, It is proposed that the company be formed with a President, Secretary, Treasurer, and Committee; the immediately official acting members to be remunerated for their services, and to give bond for the due discharge of their duties.

Secondly, That the company be enrolled according to act of Parliament, that all its proceedings may be legal.

Thirdly, That the shares of the said company consist of £5 each, to be paid within one year from the payment of the first instalment.

Fourthly, That the shares be paid by money, by machinery, or other goods, to be taken at a fair value, by competent judges.

Fifthly, That the profits arising from the exertions of the company shall be distributed to the stock-holders, as the committee may decide, according to circumstances.

It will be understood that the foregoing are not laid down as positive, but for the contemplation of the General Conference, when we trust to have the combined wisdom and intelligence of the whole church upon the practicability of the subject, and the carrying out of its details.

There is also another subject of importance to be brought before the Conference in reference to publications. If it be deemed wisdom by the Conference, the STAR will in future be published twice a month, the delegates will therefore come prepared to state the feelings of the Saints upon the subject. It is intended also to publish other works of importance as early as we have the means to do so.

There is one great principle in the work of the Lord, which ought generally to be understood, and produce its legitimate effect upon the Saints, and that is the principle of progression, of continued advancement, which must necessarily call for increased exertions of a legitimate and lawful nature in the furtherance of the great cause. The efforts of the Saints must never relax, neither remain stationary, but increase and multiply their energies until the day of consummation arrives.

W. WOODRUFF.

R. HEDLOCK.

THOMAS WARD.

Editorial.

THE different articles in our present number we deem will be found interesting to our readers generally. We trust that the statements relative to a Joint Stock Company will have all the attention which the presidents and members of the various branches can bestow upon it between now and the general conference. Even if the plan be not immediately brought into operation, we shall be enabled to lay the foundation, and ascertain the resources at the command of the Saints.

It behoves all who have entered into covenant with God, to be awake to the things by which they are surrounded. Satan has long strove by violent agency to overthrow the work of God in the last days, but his efforts have hitherto not only proved abortive, but have had the effect to arouse to greater activity and diligence the honest-hearted in the cause of God. But let the Saints beware, he will now try to deceive by a counterfeit church—the mouths of his emissaries will be filled with slanderous accusations of the servants of the Lord, while by an affected holiness they will endeavour to allure the Saints from the kingdom of God.

But we have this consolation, that the Lord will accomplish his own purposes, let who will withstand him; all things, of whatever nature they may be, will be made subservient to carrying out the great designs of our heavenly Father; therefore let the people of God take courage, let every one be found in his true position whereunto he hath been called, that in the great day of account he may receive the reward of one that has been faithful in his stewardship.

Many that have run well for a season may be separated from our midst, but the health and vigour of the tree require that the dead branches be cut off, for it is better for the church to enter into life maimed, than being whole cast into hell.

Let our minds ever be cast upon the truth, the purity and the power of those principles which we have embraced, and let us anticipate the glorious reward that awaiteth for the people of God, for those who endure unto the end. Let us not be surprised to find our course a scene of continual warfare—we are enlisted into the army of God, and our object will be, while under the banners of our Great Head, to destroy the works of the Devil, to overthrow his power, and to emancipate from his thralldom those whom he has so long held captive.

There was a declaration of the Saviour's that is well worthy of particular attention, which is, "That the time should come when they that put the Saints to death should think that they were doing God service." Let us seek fully to understand this declaration, and it will be a clear solution to the circumstances by which we are surrounded. The individuals who should destroy the Saints were desirous of doing service to God, and by some strange blindness, such were the conceptions they had formed of the servants of the Lord, as being of too evil a nature to be permitted to live, that they deemed their destruction would be as an acceptable service to the living God.

The immediate followers of Jesus realized the truth of this declaration, and though their object was to benefit mankind with the greatest of all blessings, by being instrumental in their eternal salvation, yet such was the estimate formed of their character, that they were not deemed fit to live, and had to seal their testimony with their blood.

And is it not so now? Every true-hearted Saint knows that his calling is to save himself and others from the wrath to come. He knows that the principles that he has embraced are pure and holy, that iniquity cannot be cherished in his heart, and he be acceptable in the sight of God; but that by the practice of virtue and holiness only can be made acceptable in the sight of God; and yet he looks around him and beholds, as it were, a world in arms against him. He hears his character traduced; he finds himself and the church charged with every species of evil and crime, and great indeed might be his surprise, did not the history of the past throw so clear a solution over the whole matter.

What have been the proceedings of the enemy since the rise of this church of God in the last days? We answer, to vilify the character of the people of God. Satan knows well, that if individuals are permitted to approach the principles of truth, or mingle in the society of the Saints, that they would become enamoured of the truth; he therefore labours by his emissaries with unwearied assiduity to cause the world to believe that the Saints are full of iniquity, that their designs are evil, and thus by so doing, prevents thousands from contemplating the principles of truth.

If there be one testimony more than another to confirm the servant of the Lord, and to establish him in the faith, it surely is the never-failing hostility with which he has to contend, while the purpose of his heart is to be a blessing to his fellow-man.

There is one consolation to the Saints under all circumstances, which is that the strength of the church will be according to its day, and that as the efforts of the adversary increase, they will be met by a superior energy on the part of the people of God, and blessed shall he be who is found faithful in the great struggle even unto the end.

On the subject of publications we wish to remark, that we should feel obliged to our agents and others to be diligent in the dispersion of our various works, as auxiliary in their hands for the spread of the principles of truth.

We have on hand a large stock of the letters of O. Cowdery to W. W. Phelps, which must ever remain a standard production in connexion with the origin of the work of God in the last days. Also the letter of Joseph Smith to J. A. B., than which, perhaps, nothing is better calculated to make manifest the principles of integrity and honour that guided the footsteps of our late martyred Prophet.

We have also a large supply of the fourth volume of the *Times and Seasons* in numbers, and more than half of the fifth volume, a work that will hereafter be valued as a faithful history of the church, and the various vexatious lawsuits and troubles that beset the path of our late lamented prophet, together with the particular circumstances relative to the cruel martyrdom of himself and brother. All that are able ought to possess themselves of this valuable periodical.

We have also much pleasure in announcing that we are now taking measures for the immediate bringing out of the Book of Doctrine and Covenants, which will be got up in a neat style, and sold at as reasonable a rate as possible; and we caution the Saints generally against the purchase of any spurious editions by any parties professing to come from America or elsewhere.

We have also to intimate that important changes will take place in the publishing department after the close of the present volume, we shall therefore be much obliged by our various agents remitting the balance of their accounts by that period.

SIGN OF THE TIMES.

INUNDATION IN CHINA.—A letter from Macao, published in the *Handelsblatt*, gives an account of the overflowing of the rivers in the north of China, before which the European inundations that we have recorded during the last few years, shrink into relative insignificance. On the shores of the Yellow Sea the phenomenon took the character of a second deluge. Whole provinces, with populations respectively larger than some of the second-class kingdoms of Europe, were almost entirely submerged. The retreat of the waters left corpses in thousands. Touching episodes are given as pictures of this awful calamity. On the river Yangh-Tse were found large floating casks, which, when examined, were discovered to contain the bodies of young children—whose mothers, when all hope for themselves was gone, had committed them to these floating arks, as a last slender chance of salvation. Upwards of seventeen millions of human beings have escaped from the inundations, have poured themselves over the adjacent provinces, beggared of all things, and crying for bread.